kallu. There is, further, a platform, made of bricks and mud, called mandhe kallu, whereon the Badagas, when not working, sit at ease. In their folk-tales men seated thereon are made to give information concerning the approach of strangers to the village. Strangers, who are not Badagas, are called Holeya. The Rev. G. Richter gives* Badaga Holeya as a division of the lowly Holeyas, who came to Coorg from the Mysore country. In front of the houses, the operations of drying and threshing grain are carried out. The cattle are kept in stone kraals, or covered sheds close to the habitations, and the litter is kept till it is knee or waist deep, and then carried away as manure for the Badaga's land, or planters' estates.

"Nobody," it has been said,† "can beat the Badaga at making mother earth produce to her utmost capacity, unless it be a Chinese gardener. To-day we see a portion of the hill side covered with rocks and boulders. The Badagas become possessed of this scene of chaos, and turn out into the place in hundreds, reducing it, in a few weeks, to neat order. The unwieldy boulders, having been rolled aside, serve their purpose by being turned into a wall to keep out cattle, etc. The soil is pounded and worried until it becomes amenable to reason, and next we see a green crop running in waves over the surface. The Badagas are the most progressive of all the hill tribes, and always willing to test any new method of cultivation, or new crops brought to their notice by the Nilgiri Horticultural Society."

Writing in 1832, Harkness states‡ that "on leaving his house in the morning the Burgher pays his adoration

* Manual of Coorg. † Pioneer, 4th October 1907.

‡ Description of a singular Aboriginal Race inhabiting the summit of the Neilgherry Hills.

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512 to the god of day, proceeds to the tu-el or yard, in
782 which the cattle have been confined, and, again addressing the sun as the emblem of Siva, asks his blessing,
(233) and liberates the herd. He allows the cattle to stray about in the neighbourhood of the village, on a piece of ground which is always kept for this purpose, and, having performed his morning ablutions, commences the milking. This is also preceded by further salutations and praises to the sun. On entering the house in the evening, the Burgher addresses the lamp, now the only light, or visible emblem of the deity. 'Thou, creator of this and of all worlds, the greatest of the great, who art with us, as well in the mountain as in the wilderness, who keepeth the wreaths that adorn the head from fading, who guardeth the foot from the thorn, God, among a hundred, may we be prosperous.'"

241 The Badaga understands the rotation of crops well.
242 On his land he cultivates bearded wheat (beer ganji), barley, onions, garlic, potatoes, kīrē (*Amarantus*), sāmai (*Panicum miliare*), tenai (*Setaria italica*), etc.

562 "Among the Badagas," Mr. Natesa Sastri writes, "the position of the women is somewhat different from
(462) what it is among most peoples. Every Badaga has a few acres to cultivate, but he does not mainly occupy himself with them, for his wife does all the out-door farm work, while he is engaged otherwise in earning something in hard cash. To a Badaga, therefore, his
(465) wife is his capital. Her labour in the field is considered to be worth one rupee per day, while an average male
(464) Badaga earns merely three annas. A Badaga woman, who has not her own acres to cultivate, finds work on
(262) some other lands. She thus works hard for her husband and family, and is quite content with the coarsest food—the korali (*Setaria italica*) flour—leaving the